

A Syriac Chronicle of the year 846.

By

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In Brit. Mus. Add. MS. 14, 642 are contained fragments of two Syriac chronicles, both written in hands of the earlier part of the 10th cent. (Wright CBM p. 1042), but belonging to perfectly distinct works. The longer of these occupies fols. 1—36a, and also includes two detached fragments on fols. 40, 41, of which fol. 40 should be inserted between fols. 31 and 32, and fol. 41 is a piece torn off fol. 22. This chronicle, which is written in Estrangelo, in its present state begins in the time of Jacob and ends in the year 846 AD, soon after which time it was probably written¹). Besides small lacunae, caused by the leaves being torn, several leaves have been altogether lost, so that we have gaps extending (1) from 30 BC to about 37 AD; (2) from 230 to 275; (3) from 431 to 449; (4) from 540 to 574; (5) from 582 to 601; (6) from 610 to 679. I have taken a transcript of the whole of this chronicle; but the earlier portion, though perhaps important for the purpose of tracing the connexion between different chronicles, is of course of no direct historical value²); and I therefore propose for the present to publish only that portion of the chronicle which is not derived from any extant work. This portion covers fols. 32—36a and comprises two short fragments dealing with the years 574—582 and 601—610 and a continuous narrative extending from 679 to 846. It would occupy too much space to discuss at length the question of the sources of this portion of the chronicle; but it is clear that they are in part the same as those of Theophanes, the chronicle attributed to Dionysios³),

1) It is not defective at the end; and, as it ends with the ordination of the patriarch John, it must be presumed to have been written before his death in 873.

2) Portions of fols 9, 10, dealing with the legends of SS Peter and Paul, have been published by M. Nau (*Revue de l'Orient Chrétien* 1896 suppl. trimestre p. 396 ff.)

3) Now published by the Abbé Chabot (Paris 1895). It is scarcely possible that this chronicle, written in 775, can be really the work of Dionysios,

and Michael, who is followed by Gregory Abu'l Farag. In comparing this chronicle with that of Michael I have had the great advantage of consulting the full Arabic version of Michael acquired by the British Museum in 1891¹), which is far superior to the miserable Armenian Epitome, in which alone his work has hitherto been known. But, though his narrative closely corresponds to the three chronicles above mentioned, our author also preserves many interesting details not known from any other source. He has for instance several notices concerning the exactions of the Arab governors in Mesopotamia, and he gives us the name of a hitherto unknown bishop of Edessa, Athanasius, who must be inserted between Constantine and Timothy. To other pieces of new information attention is called in the notes.

The last portion of the chronicle divides itself naturally into three sections, (1) a general narrative, dealing with Byzantine, Arabic, and ecclesiastical history from 679 to 728, (2) an ecclesiastical history with a few short notices relating to the Caliphs from 734 to 784, (3) a mere list of Caliphs and Patriarchs from 784 to 846²). Of these the last can hardly be anything but an addition by a copyist, and we must regard the work as practically dating from a time not much later than 784. From the frequent mention of the bishops of Karrhai its composition should probably be ascribed to that place.

The shorter Chronicle, covering fols. 36 b to 39, which is written in a cursive hand, is defective at beginning and end, and in its present state extends continuously from 755 to 813. The history is mainly ecclesiastical and narrated in considerable detail; but, as the writing is very bad and nearly all the leaves are defective at the top and bottom and on one side, it is extremely difficult to make out. I have made a rough transcript of it, but do not propose for the present to publish it.

In the transcript of the Chronicle of 846 given below I have made no alteration in the text of the MS., but, where an emendation seems to be required, have suggested it in a note. Letters and words supplied from conjecture, where the MS. is defective, are enclosed in square brackets, both in the text and in the translation. Fol. 35 is very much torn and obliterated, and I cannot always be sure of my reading of it; in the rest with the exception of the fragmentary fol. 32 and a few lines at the top of fol. 34 the text is perfectly clear.

and I therefore refer to it for the sake of convenience as 'Dionysios'. See articles of M. Nau in *Bulletin Critique* June—Aug. 1896.

1) MS. Or. 4402.

2) This last section should perhaps itself be divided into two parts, since the list of Caliphs ends with Al Mamun, neither his death in 833 nor that of his successor Al Mu'tasim Billah in 842 being mentioned.

Mich. Greg. king in his place. And, after he had reigned three years, they

Mich. Greg. deposed him and made Apimaros king. And, after he had reigned 3 years, Justinian returned from exile with a great army, and he killed all the leading men among the Romans: and they rose against him and killed him and Tiberius his son, and made Philikippos

Mich. Greg. king for one [year] and a half¹⁾. And in his case, because he wished to assemble a Synod and establish the heresy of the Maronites²⁾, the Romans rose against him and put out his eyes and

Mich.(?) Greg.(?) made Anastasius king. And, when he had reigned 3 years³⁾, they

Mich.(?) Greg.(?) deposed him and made Theodosios king. And, after he had reigned 2 years⁴⁾, they deposed him and made Leo king over them.

Now before these things in the times of Justinian and Constantine, in whose time was the heresy of the Maronites, in the year 990, in the month of April, the 30th⁵⁾ day of it, on the first day of the week in the season of unleavened bread⁶⁾, at the 3rd hour, there was a great earthquake, and in it Batnai in S'rug was overthrown, and the old church of Edessa⁷⁾, and large numbers of people perished.

And in the year 991 Mu'awiya, King of the Saracens, died, and Yazid his son reigned after him for 3 years 6 months.

And in the year 994 my lord Severus Bar Mashke, patriarch of Antiocheia, [died]⁸⁾, and so did Yazid the son of Mu'awiya⁹⁾; and Marwan the son of Chakham reigned for a year and a half.

Mich. And in the year 995 my lord Athanasios became patriarch, and in the year 996 Marwan died, and 'Abd Al Malikh his son reigned after him for 21 years. He made peace with the Romans for 3 years¹⁰⁾, and paid them a tribute of a thousand denarii and one Arab horse every day.

Mich. Greg. (Eccl.) (?) And in the year 999 my lord Julian was made patriarch in the monastery of my lord James at Kyrrhos, and my lord George was made bishop of the tribes).

Mich. And in the year 1006 the armies of the Romans went out to the Valley of Antioch; and Dinar the son of Dinar met them and

1) Mich. '2 y 5 m'; Greg. '2 y 6 m'.

2) Michael does not give this as the reason for his deposition, but only places the two in juxtaposition. The expression here and below perhaps points to a Melchite source.

3) Mich. '2 yrs.'

4) Mich. '1 yr.'

5) 'Dion.' says on Sun. Apr. 3; and the correspondence with the day of the week shows that he is right.

6) i. e. on Easter Day.

7) 'τὸ βατάν καὶ ὁ προῦλλος τῆς ἐκκλησίας Ἐδέσσης' Theoph. .

8) Mich. places the death of Severus in 995 (684), and Greg. (Chron. Eccl.) in 991 (680). The latter however afterwards states that Athanasius was ordained in 995, in the same year as his predecessor's death. 'Dion.', who like our author places Severus' death in 994, says that it was followed by a vacancy of 5 yrs. .

9) Mich. more correctly places Yazid's death in 995.

10) Michael says '10 yrs'.

slew them; and few of them escaped and returned to the land of the Romans with evil fame¹). And in that same year the Romans rebelled against Justinianus their king and cut off his nose and banished him: and they brought Leontios out of prison and made him king over them. And these things have been recorded by us above, when we recorded the names of the kings of the Romans, one after another, as far as Leo. And in the year 1008 the Saracens struck 'zuze'²) and denarii with no figures upon them, but only legends.

Mich. Greg.

And in the year following 'Atiyya made a register of foreigners; and my lord George³) from the monastery of my lord Shilo was made bishop of S'rug and the district of Chauro.

Mich. Greg.

Mich.

And in the year 1010 the blessed my lord Thomas of Constantia⁴) died.

And in the year 1015 'Abd Allah the son of 'Abd Al Malikh came with a great army and brought workmen and built Mopsouestia, which is in the country of Cilicia⁵). And the same year there went out an edict, and all the swine were killed. And in the year 1016 'Abd Al Malikh died, and Walid his son reigned after him for 9 years, an astute man, who made the exactions and the oppression greater than they had been under any that were before him: and he destroyed and annihilated the robbers and brigands⁶): and he built a city and named it 'In Gero⁷). And in that year Shabib the Charuri, a celebrated and mighty horseman⁸), was drowned in the Euphrates.

Theoph.
Mich. (?)
Greg. (?)
Mich.Theoph. 'Dion.'
Mich. Greg.

Theoph. (?)

1) This battle is placed in A H 75 (May 694—Apr. 695) by El. Nis. and Ibn Wadhich. Ibn Wadh. locates it at Al A'mak (Al Tab. II p. 2016 Al 'Amk), which is clearly the *Ιαμακ* of our author. Al Baladhuri places it 10 miles from Mar'ash. Dinar is mentioned by Ibn Wadh. and Al Bal., but not by Michael.

2) i. e. drachmas. The Armenian Michael wrongly gives the year as A H 75.

3) See Wright CBM p. 110.

4) According to 'Dion.' Thomas the Stylite of Constantia flourished circ. 1021 (710).

5) Theoph. places this event in 702. Mich. places the capture of the city by Maslama in 1015 (704) and its rebuilding in 1017 (706) (Mich. Arm. wrongly 1011). He does not mention 'Abdu' llah. The Arabic writers place the rebuilding in A H 83 or 84 (702/3).

6) I know no parallel to this description of Al Walid.

7) Theoph. AM 6202 *ἤρξατο (Ἀβας) κτίειν τὸ Γάρις εἰς τὴν χώραν Ἡλιουπόλεως*: cf. AM 6235 *Μαρονάμ . . . ἐρχεται εἰς Ἐδεσαν, κἀκείθεν εἰς τὰ μέρη Δαμασκοῦ καὶ Ἀντιλιβάνου, εἰς καμπὸν λεγόμενον Γάρις, κἀκεῖ συμβαλὼν τῷ Σουλεϊμάν παρὰ τῷ ποταμῷ Λιτὰ . . . τρέπει αὐτόν*. ('Dion.' in recording this last event calls the place 'In Gero, and Ibn Wadh. (II p. 413) 'Ain Gar. Probably the Syrians changed the Arabic name into one that had a meaning in Syriac. Its foundation is mentioned only by Theoph. and our author.

8) Probably a misunderstanding of a statement that he was drowned on horseback. Al Tab. places his death in A H 77 or 78 (696/7). Theoph. mentions him under the name of *Σαβίνος* (AM 6185), but no non-Arabic writer except our author records his death.

And in the year 1018 my lord Simeon, bishop of Karrhai, who came from the monastery of Karthamin¹⁾, built and completed the church in Nisibis; but it was dedicated by my lord Julian the patriarch.

'Dion.'

And in that year²⁾ a Synod assembled in the convent of my lord Shilo in the days of my lord Julian. And at that time the abbot, my lord James, the translator of books, was highly reputed: and he was constrained by the Synod and accepted the throne [of

Mich. (?) Greg. Edessa³⁾.

Mich. (?) Greg. (?) Thel 'Addo⁴⁾.

'Dion.'

And in the year one thousand [and twenty⁵⁾ my lord] Elijah [became] patriarch. And in that year there went forth [an edict that] every man should be registered and should come to his country and to [his father's] house⁶⁾.

Mich.

Theoph.
Mich. Greg.

And in the year 1021 Mahomet the son of Marwan was removed from G'zirtho; and in his place came Maslama the son of 'Abd Al Malik; and he assembled forces and invaded the land of the Romans: and they encamped against the fortresses of Toranda⁷⁾ and Maseia⁸⁾ and the city of Mystia⁹⁾; and they laid them waste and led all who were in them into captivity.

And in the year 1022 Maslama sent amirs over the whole of G'zirtho¹⁰⁾; and they measured lands and counted vines and plants and men and cattle; and they hung seals of lead on every man's neck.

Theoph.
Mich.

And in the year 1029¹¹⁾, in the month of February, on the

1) He is mentioned by 'Dion.' under 1032 (721) and appears among the signatories of the decree of union with the Armenians in 726 in the Arabic Michael. His death is recorded below p. 585.

2) Placed by 'Dion.' in 1017 (706).

3) This was not the first election of James, which was in the time of the patriarch Athanasius, but his restoration (cf. Greg. Chron. Eccl. p. 293).

4) Between Antioch and Berrhoia (Theodoret tom. 3 p. 1340 Migne). Abbeloos and Lamy (ad Greg. Chron. Eccl. p. 275) place it between Emesa and Damascus, but I do not know on what authority. Mich. Arab. does not here mention Thel 'Addo, but afterwards (fol. 262 b) refers to it as the place of the death of James.

5) So Greg. . Mich. Arab. has 1028 (717); but this must be an error of the translator, since Mich. makes Elijah ordain Constantine to succeed James (d. 708) at Edessa and makes him die on Oct. 3, 723 after a patriarchate of 14 years.

6) 'Dion.' places this edict in 1003 (692) in the reign of 'Abdu'l Malik, but says that it was renewed in this year.

7) Taranton in Cappadocia. Mich. places its capture in 1022 (711). Theoph. mentions an unsuccessful attack upon it in 702, and Al Baladhuri, quoting Al Wakidi, places its occupation in that year.

8) Amaseia. Theoph. places its capture in 713, Mich. in 1023 (712), and so the Arabic writers.

9) Misthia in Lycaonia. Theoph. records its capture under 713. It is not mentioned by Mich. .

10) Not elsewhere recorded.

11) The date 1024 (713) given in the margin is undoubtedly correct, since both Michael and El. Nis. record it under that year. The date 1029

8th of it, early in the morning on the third day of the week, there was an earthquake in all the regions of Syria, and it destroyed and engulfed men without number: and there were large numbers of locusts, and a plague.

And in the year 1026 Walid died, and Suliman became king for two years and a half. Theoph.
Mich. Greg.
'Dion.'

And in the year 1027 Suliman assembled armies and workmen, and they went by sea and encamped in Asia; and they took two cities, Sardis and Pergamos, and other fortresses; and they killed many men and led many into captivity; and the Syrians also who were there they carried away and let them go in safety¹). Mich. Greg.

In the year 1028 Suliman again assembled forces in the Meadow-land of Dabik and sent a great force under the command of 'Ubaida²) to the land of the Romans: and they went and encamped in the region of Thrace; and 'Ubaida went to the region of Bulgaria, and many of his army were destroyed by the Bulgarians³). And the rest, who remained, were so hard pressed by Leo, the astute king of the Romans, who has been mentioned above last among the kings of the Romans, that at last they ate the flesh and the dung of their draught-animals⁴). And in that year the fortress of Antigun⁵) was taken by David the son of Suliman. And in the month of September Suliman died in the Meadow-land [of Dabik]; and after him reigned [Umar the son of 'Abd Al 'Aziz] the son of Marwan for 2 years and 7 months: — — — — — and a merciful king beyond [all the kings] that were before him⁶).

And in the year 1029, [in the month of December], on the 24th of it, on the Preparation⁷), at the third [hour], on the Nati- Mich. (?)
Greg. (?)
'Dion.' (?)

has arisen from a confusion with the earthquake of that year mentioned lower down. Michael places the earthquake of 713 on Feb. 28, and so Theoph. (who however places it in 714), and the accuracy of this date is guaranteed by the fact that Feb. 28, 713 was a Tuesday. The letter ζ has therefore dropped out in our Chronicle.

1) Not elsewhere recorded.

2) 'Umar the son of Hubaira is meant, as in Michael.

3) According to Michael it was Maslama who was defeated by the Bulgarians.

4) Michael says 'the caulking of their ships', and so the Syriac Gregory. The Arabic Gregory has 'draught animals and skins and the roots and leaves of trees', 'Dion.' 'their cattle and horses', and later, 'their shoes and the flesh of the dead, and even attacked one another'.

5) Perhaps Antigonus in Pisidia: see Ramsay, *Hist. Geog. of Asia Minor* p. 141. Ibn Wadh. however says that David took Al Mara near Melitene.

6) Theoph. and Mich. give a very different account of 'Umar.

7) El. Nis. also mentions this earthquake and places it on Fri. 15 Gum. II AH 99, i. e. Jan. 23, 718, which however was a Sunday. We must therefore correct 'Gum. I'. which gives us Dec. 24, 717, which was a Friday and agrees with our author.

vity¹⁾, there was a great earthquake, and a voice was heard, as of many people.

In the year 1030 my lord Athanasius Haboyo²⁾ became archimandrite of Karthamin.

Theoph. (?)
'Dion.' (?)
Mich. (?) Greg. (?)
Theoph. 'Dion.'
Mich. Greg. Act.
Conc. Nic. II
(Mansi 18 p. 197) (?)
And in the year 1031³⁾ 'Umar died in the district of Apameia, son of 'Atba, the son of 'Abd Al Malikh⁴⁾. and after him reigned Yazid the son of 'Abd Al Malikh⁵⁾. He reigned 4 years, and ordered that all images and likenesses in his dominions, of bronze and of wood and of stone and of pigments, should be destroyed.

Theoph. (?)
And in the year 1033 Dachakh, Amir of G'zirtho, sent registrars through the whole of his province; and they registered all persons, children and adults, even to him that was born that day⁶⁾; and they measured lands and counted plants and made an inquiry the like of which was never known: and everyone in whom they found any false statement they shaved: and they shaved many persons.

Mich.
And in the year 1035 died my lord Elijah the patriarch, in October, on the third of it: and he was succeeded by my lord Athanasius from the monastery of Gubo Baroyo⁷⁾.

Theoph. (?)
'Dion.' (?)
Mich. Greg.
Theoph.
'Dion.' (?)
Mich. Greg.
And in that year⁸⁾ Yazid the king died; and Hashim the son of 'Abd Al Malikh reigned after him for 19 years. He founded houses and sowing-lands and workshops more than all the kings that were before him; and he carried a canal from the Euphrates to water the plantations and the sowing-lands, which he had made upon it.

Theoph. (?)
'Dion.'
Mich. Greg.
And in the year 1037 Maslama invaded the land of the Romans; and he took Neokaisareia in Pontus⁹⁾; and he burnt it and carried the inhabitants into captivity to the land of Syria.

1) Strictly on the Eve of the Nativity. By the 3rd hour the 3rd hour of the night is perhaps meant.

2) Not otherwise known.

3) 'Dion.' and Michael wrongly 1034.

4) Not otherwise known. The Arabic Gregory says that he died in the monastery of Simeon, and so Al Tab. who also says that according to one source he died in the district of Chasarin (the locality of which I do not know).

5) Yazid was son of 'Abdu'l Malikh and 'Atkha, which through the common confusion of 𐤀 and 𐤁 appears in our author as 'Atba and was perhaps taken by him as the name of Yazid's father.

6) Not elsewhere recorded; but Theoph. (AM 6224) transfers this statement to the action of Leo in Sicily and Calabria 'εποπτεύειν τε και αναγράφειν τα τικτόμενα κελύσας ἀρρένα βρέφη', and actually has the impudence to add 'ὅπερ οὐδ' αὐτοὶ ποτε οἱ διδασκαλοὶ αὐτοῦ Ἀραβες ἐποίησαν εἰς τοὺς κατὰ τὴν ἐφ' ἡμᾶς Χριστιανούς'.

7) Stated by Assemani (BO 2 p. 74) to have been in Mesopotamia on the Euphrates; but I do not know on what authority: from Greg. Eccl. p. 337 it seems to have been in the district of Kyrrhos.

8) So El. Nis. correctly. Theoph. has 725, 'Dion.' 1038 (727), and Mich. 1037 (726).

9) So 'Dion.', Mich. Arab. (Arm. has 'Diokaisareia'), and Greg. (ed. Bedjan). Theoph. records the capture of Kaisareia in Cappadocia in the

And again in the year 1039 he invaded the land of the Turks; and a great army met him, and he returned defeated¹⁾: and again he collected masons and carpenters, and he went a second time and fought and won: and he built fortresses and great cities (?) there²⁾.

Theoph.
Mich. Greg.

'Dion.'
Mich. (?)
Greg. (?)

And in the year 1045 my lord Simeon, bishop of Karrhai³⁾, from the monastery of Karthamin departed on the 3rd of June; and his place was taken by my lord Simeon, his disciple⁴⁾. And in the year 1046 died my lord Constantine, bishop of Edessa, the disciple of my lord James and his successor⁵⁾: and he was succeeded by Athanasius his disciple⁶⁾.

And [in] the year 1047 a Synod [of] bishops was assembled [in the monastery] of Arbin in the West, which was attended by my [lord] Athanasius the p[atriar]ch, for the purpose of reforming the ecclesiastical canons⁷⁾.

And in the year 1049 died [my lord Th]omas, bishop [of] Karrhai⁸⁾, and my lord Theodore of [Sa]mosata⁹⁾, and my lord Theodotos of Germanikeia¹⁰⁾, and [my lord] John the Stylite of Yathrib(?)¹¹⁾.

following year (727), El. Nis. in AH 107 (May 725—726), and Al Tab. in 108. Ibn Wadh. makes Maslama invade the South in AH 108, which is not consistent with a capture of Neokaisareia.

1) Theoph. places this expedition in 730.

2) According to 'Dion.' and Mich. the Turks in 1042 (731) invaded Atropatene and were compelled by Maslama to retire. According to Theoph. he invaded the country of the Turks in 732 and returned in fear. El. Nis. makes him undertake three victorious campaigns in AH 109, 110, and 113 (727, 728, and 731), and Ibn Wadh. two in 107 and 109. 'Dion.' makes him destroy the 'gate' of the Turks in 1042 and rebuild it in 1043 (732). Al Tab. places his campaigns in 110, 112, and 113.

3) See above p. 582.

4) 'Dion.' mentions this man under the year 1057.

5) He was one of the signatories of 726 (Mich.). 'Dion.' erroneously makes him succeed Chabib in 1040 (729).

6) Not otherwise known.

7) I find no other record of either the place or the Synod.

8) Not otherwise known.

9) Cf. Greg. Eccl. p. 321.

10) His name appears among the signatories of 726 in Mich.

11) Cf. Wright CBM. p. 595, 988. Schüster (ZDMG. 24, p. 263) and Smith (Thes. Syr. col. 1946) take ܐܠܐܬܪܝܒ as the preposition and suppose Yathrib or Medina to be meant, and, though it is odd that ܐܠ is always prefixed to the word (cf. also CBM. p. 708), this view is strongly supported by an extract from Dionysios in Mich. Arab. fol. 223 b, where ܡܠܝܬ ܐܠܐܬܪܝܒ appears in a list of chroniclers; cf. also fol. 268 b marg., where we have ܡܠܝܬ ܐܠܐܬܪܝܒ ܐܠܐܬܪܝܒ. Hence, strange though it may seem, we must assume the existence of a stylite and even a monastery (CBM. p. 708, 988) at Medina. [M. Nau has called my attention to Wright Syr. Lit. p. 154, where the place is identified with ܐܬܪܝܒܐ or Al Atharib near Aleppo, but unfortunately no reference for this name is given.]

Mich. (?)
Greg. (?)

And in the year 1054 a Synod was assembled in the West, which was attended by my lord Ioannes the patriarch and my lord Athanasius Sand'lono¹), metropolitan of G'zirtho, concerning the disturbance existing in the church and various reforms²). And in [that] year Hashim died³), and W[alid] reigned after him for one year and a half, a man given to [wine] and debauchery.

Theoph. (?)
Mich. (?)
Greg. (?)

And in the year 1056 Walid died, and Marwan reigned [after] him⁴), a man oppressive and formidable to the Saracens. And, when he died, 'Abd Allah the son of Mahom[et] reigned after him. He gave orders, and the walls of the cities of Syria were razed to the ground.

Theoph. 'Dion.'
Mich. (?) Greg. (?)

And in the year [10]65 'Abd Allah died; and 'Abd Allah, his brother, became king. Now in the beginning of his reign there was war and strife between the P[ersians] and the Saracens]. And he appointed his son M[ahdi] to reign over the Saracens after him.

Theoph. 'Dion.'

'Dion.' (?)
Mich. (?)
Greg. (?)
Dion. ap.
El. Nis. (?)

And in the year 1066 my lord Ioannes the pat[riarch] died; [and] the bishops [assembled] at Rhesaina [by the king's] command, [and] ordained [my lord] Isaac, [bis]hop of Karrhai, from the monastery [of Kar]thamin to be their patriarch. And [in the year] following he died at the king's court at 'Akulo⁵); and my lord Athanasius Sand'lono from the monastery of Karthamin became patriarch after him.


And in the year 1069 my lord Dionysios from Karthamin was ordained bi[sh]op of Karrhai⁶).

Mich. (?)
Greg. (?)

And in that year my lord Athanasius died at Karrhai on the 11th of June⁷); and they brought him and laid him in the convent which he built above Beth Thel Beshmai⁸).

'Dion.'
Mich. (?)
Greg. (?)
Dion. ap.
El. Nis. (?)

And in the year 1070 there was great division and confusion in the church. Then the Western bishops assembled and consecrated George the deacon from B'elthon patriarch; and the bisho[ps] from G'zirtho consecrated for themselves my lord John from the monastery of [Karkaf]tho⁹). And in the year 1073 my lord John

1) Mich. Arab.  'the sandaled', from which it appears that the name is not derived from his place of origin, but is a nickname.

2) Mich. records these disturbances but places them in the reign of Marwan. According to him the Synod was held at Tharmana near Kyrrhos in 1063 (752). He is followed by Gregory (Chron. Eccl.).

3) Mich. erroneously 1056 (745).

4) The short reigns of Yazid III and Abraham are omitted. 'Dion.' tells us that they were not recognised in Mesopotamia.

5) i. e. Al Khufa. Other authors say that he was killed by the Caliph's orders.

6) 'Dion.' mentions him under 1066, and again among the bishops who elected George in 1070 (758/9).

7) Other authors say that he was murdered: no one else gives the day of his death.

8) Between Constantia and Mardin; see Josh. Styl. 51 and Wright's note.

9) i. e. a skull, or Calvary, celebrated as the birthplace of the Karkaphensian recension of the Scriptures. It was at Magdal (Assem. BO 2 p. 78)

the patriarch died¹): and 'Abd Allah the king assembled all the bi[sho]ps, and George the patriar[ch] he shut up in prison for ten years; and in his place he appointed the impious David, bishop of Dara, from the monastery of Karthamin. There my lord Dionysios, bishop of Karrhai, died²).

And [in the year] 1—³) Morutho the impostor came from 'Dion.' Mausil [to the region of] G'zirtho; and he proclaimed that in his days sin [should be destroyed in (?)] the world: and he said of himself, "I am a worker of miracles": and the regions of G'zirtho came to him. And [he commanded them] to offer prayers, and he sprinkled them with ashes, while he said that he consecrated altars and crosses⁴) [and] presbyters in his own name. And on Maundy Thursday he ate a lamb to represent Christ, inasmuch as there were many Christians with him (?). Now he was in [the district of] Da[ra].

And [in the year] 1— D[avid] the impious, [who was made] patriarch [by] compulsion of the crown, died⁵); [but] the blessed [George remained] shut up in prison.

[And], when ['Abd Alla]h the son of M[ahomet] had reigned 23 years, he died, and [Ma]hdi [his son, whom] he had appointed to be king, succeeded [him]. And, when he [was on the throne, he released] George [from] prison. And he assembled a Synod of 36 bishops at S'rug on account of John, metropolitan of Thagrith;⁶) and they all anathematized him and deposed him: and the convent of my lord Matthew⁷) received him, and he consecrated 6 bishops⁸) from among them. And in that year Mahdi died, and he had reigned 8 years and 9 months⁹). And Musa his son reigned after him for one year, while after him Harun his brother reigned for — years.

Mich. (?)
Greg. (Prim.
Or.) (?)

And after him reigned Mahomet his son; and he was killed by 'Abd Allah Al Mamun his brother: and the whole land of Syria was without a king for 15 years.

And in the year 1101 my lord Joseph from the monastery of Gubo Baroyo was ordained patriarch for one year and died.

in the district of the Chaboras (Greg. Chron. Syr. p. 385 ed. Bedjan): see Stud. Bibl. et Eccl. 3 p. 61 (Oxford). I supply the name from 'Dion.'

1) Dionysios (ap. El. Nis.) and Mich. have 1074 (763).

2) 'Dion.' places his death in 1079 (768).

3) In 1081 (770) according to 'Dion.', whose account is somewhat different from our author's.

4) There is possibly some misunderstanding here. 'Dion.' has "he not only consecrated priests, but also made the sign of the cross and performed the imposition of hands over the heads of the priests".

5) The date of David's death is nowhere mentioned.

6) According to Michael in 1096 (785).

7) At Mausil (Assem. BO 2 p. 114).

8) Michael says '3 bishops'.

9) Al Mahdi died in 1095 (784), the year before the Synod of S'rug, if Michael's date for the Synod is correct.

And in the year 1104 my lord Kyriakos from the monastery of Bizuno¹⁾ was ordained patriarch on the 15th of August²⁾.

And in the year 11[28], on the 16th of June³⁾, [on] the holy first day of the week, at the time of the divine Sacrifice, this man departed from the world in the city of Mausil: and he was carried to the city of Thagrith and laid in the great church of the fortress.

And in the year 1130⁴⁾ my lord Dionysios from the monastery of Kenneshre⁵⁾ was ordained patriarch in the city of Kallinikos.

And, when he died, John from the monastery of my lord Zakhai⁶⁾ became patriarch after him in the year 115[8]: and he was ordained in the monastery of my lord Shilo in S'rug.

1) At Kallinikos (Greg. Eccl. p. 329).

2) So Mich. . Greg. says according to some authorities on Aug. 8, according to others on Aug. 1.

3) The Arabic Michael has Aug. 19 and Greg. Aug. 16. The fact mentioned by our author that he died on a Sunday shows the last to be right.

4) Mich. 1129; and Dionysios himself, whom Michael quotes, says that he was ordained on Sun. Aug. 1, 1129 (818), which is correct. The \backslash is not clear in our MS., but there is not room for a 4th letter.

5) Not Kenneshrin (Chalkis), but the celebrated monastery of John the son of Aphthonia on the Euphrates. (Land. Anecd. Syr. vol. 3 p. 245.)

6) At Kallinikos (Assem. BO 2 p. 307).

abbharā.

Von

Richard Pischel.

In dieser Zeitschrift 50, 722 sagt Bartholomae: „Das prakt. *abbharā* neben *accharā* geht nicht wie dies direct auf ai. *apsarās* zurück, sondern, wie mir scheint, auf ein daraus durch volksetymologischen Anschluss an *abjā-s* ‚wassergeboren‘ hervorgegangenes **abjar*⁰; vgl. dazu hind. *kubbo*: ai. *kubjā*-, Ascoli, Krit. Studien II, 263“ [lies: 262]. Wie aus dem Citat hervorgeht, ist Bartholomae's Quelle Ascoli. Bei ihm heisst es Kritische Studien 262: „Diese Form [Alt-Hindī *apchar*] wird meiner Ansicht nach bestätigt durch pr. *abbharā*, das seinerseits rätselhaft erschien (Lass. 267) und welches sicherlich auf das einschneidendste umgestaltet worden ist. Gehen wir aber von *apkhar* aus, so bekommen wir durch Schwächung der Tenuis zu Media: *abjhar* und daraus *abbhar*- nach der Analogie von hind. *kubbā*, sind. *kubo* etc. für Skt. *kubja* bucklich, krumm“. Ascoli, der richtig *kubbā* hat, was Bartholomae als *kubbo* wiedergibt, beruft sich demnach auf Lassen, Institutiones Præcriticæ p. 267, wo es heisst: „Legitur tamen Vik. 6, 11 et alibi *abbharā* pro *apsarāh*“. Mit „Vik. 6, 11“ ist gemeint: Vikramorvasi; or Vikrama and Urvasi: A Drama. By Kālidāsa. With a Commentary, explanatory of the Prākṛit Passages. Calcutta 1830. Dort steht p. 6, 11 *anavbharā* = *anapsarāh*; die Worte „et alibi“ aber können sich nur auf Lassens Collation der Pariser Handschrift der Vikramorvasi (Hamilton et Langlès, Catalogue des manuscrits Samskrits de la Bibliothèque Impériale, Paris 1807, p. 73 No. LXXXV) beziehen, aus der Lassen Lenz Mitteilungen gemacht (Apparatus criticus ad Urvasiam, fabulam Calidasi, Berolini 1834, p. 5), und die er später auch Bollensen überlassen hatte (Vikramorvasi, St. Petersburg 1846, p. VIII). Aus dieser Handschrift (P) zeichnet Bollensen nach Lenz oder Lassen zu Vikramorvasi 16, 11—13; 31, 14; 51, 13—15 die Form *abbharā*, zu 40, 11 *abbharehim* auf. Sonst findet sich *abbharā* in keinem der Lassen zugänglichen Texte,